

Home Mission Herald.

NORTH AMERICA FOR CHRIST.

NEW YORK, 150 NASSAU STREET, OCTOBER, 1873.

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Communications for the American Baptist Home Mission Society should be sent to the American Baptist Home Mission Society, No. 150 NASSAU STREET, NEW YORK CITY.

Rev. JAY S. BACKUS,
Rev. JAMES B. RIMMONS, } Corresponding Secretaries.
Rev. E. E. L. TAYLOR,

J. B. HOYT, Esq., Treasurer.

Care of J. M. WHITEHEAD, Assistant Treasurer,
No. 150 NASSAU STREET, NEW YORK.

"GREAT AND RICH."

THE American Baptist Home Mission Society is sometimes spoken of as *great and rich*, and needing no funds. We reply as follows:

"This *great and rich society*" has no money at all except as good people give to it,—and as fast as it receives, it pays out, and sometimes more; so that it is poor all the while, and all the while making others rich. For more than a year past, its treasury has been overdrawn from \$30,000 to \$30,000. And good men and true,—the Lord's own faithful ones,—have been standing in the breach and supplying the lack in order that the precious work we are doing might not suffer. The Society is "rich," therefore, only in the favor of God and in the benevolent giving and toiling of God's believing and self-sacrificing children.

J. B. S.

HUNDREDS OF THOUSANDS.

HUNDREDS of thousands of Germans, of French, of Scandinavians, of Freedmen, of Chinese, and of Americans, are wholly dependent upon our Home Missionaries for a saving knowledge of Christ. Besides this, the Church Edifice work presses,—and our seven freedmen schools, with their hundreds of colored preachers flocking in to be taught, open in September and October; and the heavy winter expenses are before us; what shall we do? This great Home Mission work, so multifarious and vast, is not the work of a few men at the Rooms. It is the work of the great Baptist brotherhood of the United States. The Society is only a channel through which, or an instrumentality by which the great work is to be done.

J. B. S.

HELP! HELP!!

THE Home Mission Society is nearly \$30,000 in debt. Between four hundred and five hundred missionary workers are now in the field, and

their salaries must be paid. We have promised on the good faith of our brethren of the churches who are accustomed to give the money, and we cannot go back. Send us help, people of God! This is not, *our* cause alone. It is yours and ours. We who toil here at the Rooms, and the faithful missionaries who are striking valiant blows for Jesus at the front, are your brethren in the work. We are "your servants" in the cause of Home Missions "for Jesus' sake."

J. B. S.

I love the HOME MISSION HERALD. It is a great help to me. I wish all our colored Baptist Ministers would take it and read it. It is a good paper,—right to the point.

Darlington, S. C.

I. P. BROCKINTON.

DEATH OF A MISER.

A MAN has just died in this city, at the age of fifty-eight years, who began life with the determination to become rich. He accomplished his purpose, leaving behind him about a million dollars. He was like the man with the muck rake, of whom Bunyan speaks. His ignoble passion was all-absorbing, and gradually effaced within him every trace of that which makes man noble and good. He became a wretched, soulless miser, living amidst privation and filth, loved by none, respected by none, but doubtless despised or hated by many whose necessities compelled them to pay his pitiless usury. And now he is dead. What a life! This poor fool meant to have given himself a posthumous fame, by leaving his money to charitable objects. But that was denied him. His death occurring only one week after his will was made, that instrument was invalid, and the money goes to his relatives. Such, in brief, was the life of Thomas Passmore Hanbest. It points its own moral. We have only to say that many men, more respected than this one, are, in the sight of God at least, leading substantially just such a life.—*National Baptist.*

Remarks on the Above.

THERE are good and true Baptists who mean to give their money in large amounts to the American Baptist Home Mission Society, *at their death!* They are very unlike Hanbest. They are not misers. Far from it. And yet like him they are making a great error of judgment. They propose to do after they are gone, what ought to be done while they are here to see about it. They propose to do when dead, what ought to be done while living. *Dead men cannot always have their own way, even concerning their own property!* The heirs, the surrogate, the lawyers, and even the law itself, may all come in to prevent. This is happening daily. Therefore, *give while you live.* "Give with the living palm." Give now!

You no doubt say, "I mean to honor the

Lord with my substance (Prov. 3: 9 and 10); I honestly intend to do it. For I know I must soon meet God, and give account of my *dollars*, as well as of my hours and my talents! But I need the interest of the \$1,000, or the \$10,000 or the \$50,000 I intend to give to Home Mission, for myself and family to live upon! It is my only means of buying my daily bread!"

Very well. That is a plain case. All you have to do is to make the money over to the Home Mission Society, and they will, at your request, invest it on bond and mortgage, on unincumbered real estate, worth double the amount, and give you a bond for the regular payment of the interest at seven per cent. per annum, semi-annually, during your natural life, or during the life of one of your heirs.

For further inquiries, address: Home Mission Rooms 12 to 15 No. 150 Nassau Street, New York City.

J. B. S.

THE Senior Secretary, Rev. Dr. Backus, it is generally known was prostrated by a sudden and severe nervous attack at St. Paul, Minn., while on his tour West, and along the line of the N. P. R. R. where he had gone in response to the earnest solicitations of our fellow workers there. We are glad to say that recent information gives us the assurance of his gradual convalescence, so that he has been enabled to prosecute his journey as far as Brainerd and Detroit Lake, and is now on his return homeward.

We shall hope to welcome him to his post in the Rooms at an early day, invigorated in health, and ready and able to communicate through the HERALD the valuable results of his important Western tour. The prayers of every friend of the H. M. S. will join ours for his safe return and speedy restoration to that vigorous health which he has so uniformly enjoyed through his entire ministerial life.

MISSIONARY INTELLIGENCE.

As we go to press, the mail brings us the following from Secretary Backus, which will be read with interest by his many friends:

MINNESOTA.

TWENTY years have passed since men were commissioned by the A. B. H. M. Society to labor, as missionaries, in Minnesota. The territory was little known, its population was small, consisting of but few settlements, along the river, other than government forces of fortification. What was then a territory is now an important State in the Union. In place of early settlements are now found prosperous cities. The largest among these are St. Paul and Minneapolis. These cities are located on the Mississippi River, with

a distance of ten miles. The advantages for commerce are in favor of St. Paul, those of water-power, for manufacturing purposes, favor Minneapolis. These places are fast growing, each towards the other, with the prospect of ultimately uniting. Other cities are Stillwater, Winona, and others not to be despised; but St. Paul and Minneapolis united are destined to lead the interests of the State. Where twenty years ago were the wild prairies and unsubdued forests, are now millions of acres of excellent land under cultivation. From these have been and will be gathered, within the present year forty millions of bushels of wheat, of which not less than twenty-five millions will be forwarded to the Eastern market, leaving fifteen millions to be used in the State for food and for seed in the coming year. With the growth of the State, its population and products, educational and religious interests have kept pace.

Minnesota Lakes.

There are in the State of Minnesota three hundred lakes that are known each by a different name. Many of them are the sources of, or tributary to different streams. The waters, deep, clear, and cold, with an abundance of fish, and of considerable variety. But a more interesting fact, as an item for the HOME MISSION HERALD, is that more than half of these lakes have been beautifully serviceable to the missionaries of the Society, and pastors of churches, in baptizing the believers into the name of the Father, the Son and the Holy Spirit, and into the fellowship and membership of the young and multiplying churches.

Minnesota Churches.

There are now in the State about two hundred Baptist churches with a membership of six thousand. These were gathered and organized chiefly by missionaries of the Society. The Rev. Amory Gale, who has labored as a missionary in the State in connection with the Society, during the last sixteen years, reports that he has assisted in the organization of one hundred and forty-five of these churches. There are now in the State six German Baptist churches, and twenty-one Scandinavian Baptist churches, including Swedes, Norwegians, and Danes. The number of Sunday-schools is greater than that of the churches. Both schools and churches are generally prosperous. The number of stations and out-stations where the Gospel has been preached in the State, by the missionaries the past year, is one hundred. Many of the churches are now building themselves houses of worship, and also parsonages. The churches of the State are organized in seven Associations of churches. The first of these was the Minnesota Baptist Association, organized in September, 1852, then consisting of three churches, and sixty members. The first Baptist church in the State was that of St. Paul, organized in 1849. The second was that of St. Anthony, organized in 1850. In Minneapolis, where now there are five Baptist churches, the first was organized in 1853.

The Northern Association, including all the churches in the State, north of Minneapolis, held its anniversary at Duluth, Aug. 22, 1873. Rev.

J. E. Wood, moderator. Rev. W. E. Stanly, clerk. Number of churches, twenty-five; baptized during the year, one hundred and twenty-four; total membership, eight hundred and three. Total contribution reported for religious purposes during the year, twelve thousand dollars (\$12,000).

Eighteen of these churches are served by missionaries, receiving support from the Society. Nine meeting-houses have been built by them this year, four of which have been finished and dedicated. The largest and best of these is the one at Duluth, in which the Association met, Rev. J. L. A. Fish, pastor. The services of Rev. J. E. Wood, along the Northern Pacific R. R., in building meeting-houses and otherwise, have been very efficient, judicious, and successful.

Duluth is to day what Buffalo was forty years ago. Brainerd, Detroit, Fargo, and Bismarck, are the oncoming cities of the country West, to grow with its growth, and strengthen with its strength, aided by nothing so much as by the Northern Pacific R. R. Speaking of what this railroad has already accomplished, the *Brainerd Tribune* says:

1. It has built and opened to business more than 500 miles of its line of road, besides an additional section of one hundred miles put under contract and now being constructed.

2. It has completed the entire Eastern Division of its road, uniting the commerce of the Lakes with the navigation of the Upper Missouri, and has formed favorable connections with lines of steamers eastward from Duluth to Buffalo, Erie and Cleveland, and westward from Bismarck (where the road strikes the Missouri), to Fort Benton in western Montana, thus opening a new and direct east and west route of travel and transportation 2,500 miles in length by lake, rail and river, between the Atlantic States and the new Northwest.

3. It has secured—by reason of the shortness and directness of the line—the trade of the Northwest, including the transportation of Army and Indian supplies.

4. It has earned title to nearly ten million acres of the lands granted by the Government to aid in the construction of the road, and these consist mainly of good prairie, farm, and grazing lands in Central Minnesota and Dakota, and valuable timber lands about Puget Sound.

5. It has fully organized its land and Emigration Department, and successfully begun the work of selling and settling its land grant. It has realized from lands thus far sold an average price of nearly six dollars per acre, and from the proceeds has already begun the purchase and cancellation of its 7-25 first mortgage bonds.

6. It has opened to the landless citizens of this and other countries, and to the markets of the world, 200,000 square miles of the grain belt of the continent, from which the bulk of the wheat export of the United States must, ere long, be drawn.

The work of construction is progressing satisfactorily, mainly in Washington Territory, where the connection is being completed between Puget

Sound and the Columbia River. The Company engineers, escorted by U. S. troops, are now making a final location of the line of the road from the crossing of the Missouri to the crossing of the Yellowstone, and up the valley of the latter to the mountains—this being the only portion of the route not yet determined.

YOUNG MEN! YOUNG MEN!!

A GOODLY number have begun to pray in our prayer meetings; *all young men.*

I have particularly been after them of late and I am encouraged. It seems to me, there is no class that need the Gospel more, and none that are more willing to receive it, than young men alone in this land; where they are strangers among strangers.

Please help me pray for *young men!*

Yours, in the Lord,

C. YUNG, *Miss'y.*

NOTE.—The above is a capital thought for all pastors, and particularly for all missionaries. Yes, yes; save the young men! J. B. S.

CHURCH HABITS.

It is a very important thing that churches form right habits. Not long since a pastor in writing to us of his new field of labor said: "Some things here are encouraging. The people came out well to appointment, and this church has the habit of paying the pastor's salary promptly."

Another letter just received from the same brother says: "I visited our members to solicit their missionary contributions, and raised \$52.63 for Foreign Missions, and \$52.63 for Home Missions—over \$2.00 per member for the resident members, and none of them wealthy. Could all our churches do as well, our Societies need no groan with the burden of a heavy debt."

"But we have done nothing to boast of, only our duty."

"Our sisters sent up, besides, nearly \$8.00 for the Woman's Mission."

Let pastors see to it that they train their churches to right habits. G.

From Kansas.

THERE have, within a few months past, been revivals and baptisms in most of these churches. It has, however, been my aim to build up churches which would stand as "pillars of truth" rather than to make a specialty of revival work.

I leave the missionary service with regret. Never have the Baptist churches of Northern Kansas been making surer or better progress, and never have there been more promising openings for missionary work in new fields.

G. GATES, *Missionary.*

Highland, Kansas.

From Utah.

DEAR BRO. BACKUS:

I hope you will be able to come here this fall—and within the next 30 days—and visit with me a few of the settlements of Utah.

I usually spend the Sabbath in a Mormon settlement and always am waited on and urged to talk to their people and often do so, when I receive marks of ap-

several and in some cases find tearful listeners, especially among the more intelligent classes.

I have found a very hearty welcome in all of the Sunday-schools from the extreme Northern to the extreme Southern part of Utah and desire for my aid in introducing new improvements in their Sunday-school work.

Among the women are many precious anxious ones who only wait the arrival of Gentile settlers to come out, even to leaving polygamous husbands.

Most of the young men and young women are now anti-Polygamists, and when the Utah Southern R.R. is established through the settlements, the institution of Mormonism will crumble and that denomination which has shown the most charity and kindness can do this people the most good. Your personal observations here would convince you of this.

I only discuss Mormonism when asked and then do it kindly and am everywhere treated with respect, and you would be also.

Yours truly,
G. W. INGALLS,
U. S. Indian Agent.

From Nebraska.

DEAR BRO. BACKUS:

The year for which I was appointed closes with this report. We have not been able to accomplish all we would desire and yet we are not wholly unsuccessful, and in view of the surrounding circumstances I think we have more reason to be encouraged than otherwise.

In all these Western fields those who come in to settle are of different religious beliefs and all anxious to see their church take the lead. So that really there is much more to contend with than some might think, for really it does seem the more errors they hold the greater their desire to monopolize everything.

The Pedoes are just as loth to unite together as they are to go with the close communion Baptist. But it is only the "History of truth repeating itself." Truth has to contend with Error in every form and not the least frequent disguise it does assume is that of the garb of Christianity.

But our faith can rest on the never-falling promise that truth shall prevail.

In conclusion, the Church here have given me an invitation, unanimously, to remain with them another year, and should the Board see proper to reappoint me will (the Lord willing) remain.

Fraternally yours,
JOHN GUNDERMAN, *Mis'y.*
Lone Tree, Neb.

EXETER, NEB.

DEAR BRO. BACKUS:

I will give you a little account of my situation and the people on my field.

You must remember that the majority of those who come to this country have but very little, then they must be here nearly or quite two years before much can be raised from their farms. It might surprise you, were I to inform you that two-thirds of the people over my entire field live in sod-houses and "dug-outs" with no floors and with but little furniture, many of them having but an old dilapidated chair or two, a few rude stools and a bedstead made of material split out and hewed from logs and poles. Of course it will not be many years before their condition will be much improved and then they can support the ministry without help.

Now you see that it would not be right for me to spend my time during the week, in summer, visiting them while they are hard at work and thus demand of them the amount I have to meet my wants and those depending upon me.

It has been necessary for me to spend a part of the time in raising something from my last years breaking during the proper season. Had I not done this, my

family must have lived another winter in an unplastered and unfinished house where we have only stayed for two winters, suffering much from the cold. This would have been a blow to my usefulness, for a man's influence, especially a minister's, begins and goes out from home, and having come here to stay I am particularly desirous of building up a character that will be lasting.

I have endeavored to follow the Apostolic rule of preaching. The Apostle Paul claims to be equal to the twelve. To be sure he preached from house to house and so have I, improving all the time possible for the purpose. I have not been idle I can assure you.

But when it was necessary for this chiefest of the Apostles to spend his time during the week in manual labor to administer to his temporal wants, he did so. This you will find in Acts xviii. 1-4. There you will learn that he did not preach daily but only upon the Sabbath-day. Now this is just what I have been obliged to do a part of the time.

If Christ's disciples in this age practised the same rule with regard to their possessions as did the disciples in Acts iv. 32, or even did more for the Home Mission Society, the preachers upon these new fields would not have to labor as they do, in the midst of destitution.

Again, I have never found it advisable to visit much from house to house during the summer months among farmers, as the men are usually hard at work in the fields and only the women at the houses, and you may not realize the prejudice against ministers who dress fine and ride around in a buggy among the common people. I have done as much as I could in the fall and winter. Owing to the fact that only one half of the country is yet settled (the other half being unsold Railroad lands), the people necessarily live some distance apart and but few visits can be made in a whole day. Our prayer meeting was discontinued through the busy season and short evenings, but is now resumed. Those held at other places where I preach are too far to attend.

I expect to spend much of my time fall and winter in holding extra meetings and visiting.

Yours in Christ,
J. E. INGHAM, *Mis'y.*

From Dakota.

DEAR BRO. BACKUS:

As you will see by my report I have five out-stations. Two of which are supplied week evenings, with good congregations and good interest. Some are inquiring the way and one intelligent man, a life-long Universalist, has found peace in believing, and will probably go forward in the ordinance of baptism if his health will permit. Another, formerly a Methodist, is to go forward soon.

We have the entire field, and it is one of importance. The Sioux City and Pembina R.R. will soon be completed to this place, which will add considerably to its importance.

We are agitating the subject of building a house for the Lord.

Fraternally yours,
J. L. CORPAC, *Mis'y.*
Portlandville, Dakota.

From New York.

REV. JAY S. BACKUS, D.D.:

Dear Brother:—You requested me to send you any items of interest. We have none. But I have thought that for your future guidance a word with reference to our work would not be out of place.

The past year has been one of hard work. We have had to combat with bitter prejudice and hatred. But over all, God's people are triumphing.

Two years ago we had the smallest Congregation and Sunday-school in town. We now have at our regular Sabbath service more than our house will hold; rich and poor, old and young are turning in with us to hear the Word.

Two years ago our Sunday-school numbered but 30

scholars and teachers. We have now on the roll for the past year 330, with an average attendance of 160. The interest in the study of the word is greatly on the increase. We hope in a short time to be able to report to you at the Rooms the number of sheaves gathered.

O how I wish you could come in and preach for us some Sabbath morning and also see our Bible Sunday-school.

I need a good man to help me gather up the sheaves, one who is adapted to the work of revival, for we ~~are~~ ^{are} going to have one. The Lord is among this people. The reaping time is coming.

Pray for us as usual.
Yours,
T. E. PHILLIPS, *Mis'y.*
Breesport, N. Y.

THE NATIONS THAT ARE COMING TO US.

NOMINALLY our field is North America; virtually, however, our field is fast becoming parts of the whole terraqueous globe. To say nothing now of our vast and various Southern field, we already have amongst us eight millions of people speaking strange languages, among whom are Germans, Swedes, Danes, Norwegians, French, and Chinese. Now while we write, entire communities of our Mennonite brethren are preparing to flee to us from Southern Russia in the hope of finding here a refuge from intolerance and persecution. These migrations are adding to the extent and complexity of our missionary operations. They also remind us that so soon is our Saviour on the general and speedy conversion of all nations, that He is not only sending us to them but bringing them to us.

This reciprocal movement doubles our obligations. We are bound to evangelize both the stranger that is on the other side of the world, and the stranger that is within our own gates. These wonderful doings of God's providence ought to move every one of our Baptist Churches to consider herself a missionary society, every church-member to regard himself as a missionary, and every pocket-book, if that were possible, to consider itself a missionary treasury.

But above all things, is prayer more than ever demanded. As we survey the fields wide and growing more various in kind and degree of ripeness, we need to turn timely a ray from the contemplation of them and occasionally close our eyes upon them all, in order to commune with the great Lord of the harvest in their behalf.

And let those whose benevolence is large and unresting, remember that their alms, if accompanied by their prayers, make but a one-sided memorial before God; while, again, those who can only give the mite have this encouragement that their poverty cannot prevent them from praying all the more abundantly that the frontiers of Christ's kingdom may not be so far behind the frontiers of our rapid civilization.

A WORD TO PASTORS AND CHURCHMEN.

WE mean that the HOME MISSION HERALD shall be an inspiring helper to pastors and churches, and not a mere beggar!

It will cost you \$15 per hundred copies for one year, or at that rate for two or more copies sent by one package. Our aim will be to make it worth \$30 per hundred.

copies! Read what we print. Then try us and see. Send orders to Room 13, No. 150 Nassau Street, New York City. Terms cash in advance.

Price per single copy for one year, only Twenty cents.

CHRIST PRECIOUS TO BELIEVERS.

He is precious in the two-fold constitution of his person as the Godman. In him are combined divine perfections, with tender and affectionate human sympathies. He is precious in his mediatorial work, which subdivides itself into the offices of Prophet, Priest, and King. As Prophet to teach, as Priest to atone and intercede, as King to rule and reign, he is precious. He is precious as the Conqueror of death, and as the resurrection and the life. He is precious in his promises; for he has said that his followers shall be with him to behold his glory, and to enjoy eternal life in his presence. Reader, is Christ precious to you? J. M. P.

THE CHURCH EDIFICE DEPARTMENT.

We are constantly in receipt of complaints respecting solicitations for meeting-house debts, building meeting houses, and for repairing houses of worship over the region intended to be cultivated by the A. B. H. M. Soc. Nor do these complaints come from those who are unwilling to give liberally of their means for these objects, but on the contrary from those who want to give for such purposes, but want to do it *wisely*. We confess to a sympathy with very much in these complaints. To say nothing of the doubtful claims of not a few of these applications for assistance, which exist in the imagination of the applicants quite too largely, the *expensiveness* of this kind of agency in our missionary work is more than Baptists ought to be asked to submit to. Very few cases can be shown, where the cost of raising such monies does not exceed 50 per cent, and not unfrequently does it amount to double this sum—and when the money has been given, it has been entrusted often to a Board of Trustees utterly irresponsible, and without practical judgment in its proper expenditure. The house loaded with debt is finally lost to the denomination, and all the funds collected for it, gone with it.

We have tried to impress upon our friends the desirableness of giving their money for such purposes through the A. B. H. M. S., to whom a lien should be given for all such sums so contributed, upon the property owned by the church, and which in case it ever passes out of their hands, shall be good against it to the full amount, and payable to the Church Edifice Fund.

The Society at its last annual meeting in Albany provided for the safety of all such contributions in the following manner:

Any and all persons disposed to contribute to any particular church to aid them in building or paying their indebtedness, can pass their funds through the treasurer of our Society, to whom a bond shall be given by the church receiving such offerings, that in the event of the property ever passing out of the denomination all such monies shall revert to the treasury of this Society, to be employed in a similar channel to

aid feeble churches that may require such assistance. So long as the church continues a regular Baptist church, such contributions in their behalf constitute no debt against them or their property. They cannot be called upon for interest on such contributions, and are therefore unembarrassed by it. But no sooner than it is sold and lost to the denomination, than every cent so contributed can be collected to the full value of the amounts so contributed, and for which a bond was given.

The Board to whom this important subject was referred have approved its provisions and are making arrangements for a charter which will provide amply for this plan, carried out to any conceivable extent. There exists, therefore, no longer any excuse for Baptists throwing away their money, as so many of them have done by unwise giving. If they wish to put their money into the General Building Fund, to be loaned to churches on interest at 7 per cent.—never more, never less—the Board will gladly receive it, and hold themselves sacredly bound to administer their trust to the full extent of their ability. If any desire their funds should be safely invested in some church for the payment of their debt, *without interest*, and only collectable should the property ever become lost to the denomination, they can so invest their funds, with the fullest assurance of their permanent usefulness, without the possibility of their being squandered.

Will not our giving Brethren and Sisters, and our giving churches to this department of our Mission work, remember this important arrangement and make their contributions uniformly through the channel of our Home Mission Treasurer? Such an arrangement, generally accepted by churches and individual donors, would secure a wise supervision over large amounts of church property, and save hundreds of thousands of money given by Baptists for the propagation of their faith. It would also protect our churches from imposition, by agents not deserving confidence, and secure to those who are disposed to give in any single case, the assurance that their contributions will not be consumed in the expenses of collecting them.

Encouraging Words in our Work.

We cut the following from a letter received just as our paper is going to press. It is the utterance of thousands of hearts blessed by loans from the Church Edifice department of our work:

REV. E. E. L. TAYLOR, D. D.

Dear Bro.: I inclose Post Office Order for \$ being the semi-annual interest on our loan.

As I become more and more acquainted with the Home Mission work, the more I see the great good the Church Edifice Fund is doing. It is the anchor that holds many a church through storms that otherwise would engulf them. I hope it may reach a million. It would then be all too small.

Truly yours

J. L. A. FISH.

Pastor.

DEAR BRO. TAYLOR:

Find paid to agent at 530 Arch St., Philadelphia, for Church extension. Build as soon as possible in every place where a few Baptists are found. A cheap chapel at first on rear of a lot in important places. Do

try to get the churches to use a little common sense in building houses. Basements, except in cities where they are high, are twenty years behind time. Vestibules and galleries above them for choirs are as bad.

The Denomination that Builds the most Houses of Worship may Expect the Largest In-gathering of Converts.

In the days when Philadelphia was yet but little larger than one of our villages, the question was raised among the inhabitants, whether another meeting house was needed. While men were freely expressing different opinions about it, Dr. Franklin delivered his ideas somewhat after the fashion: "I put up one martin box in my garden and it was immediately filled; I put up another and that too very soon found occupants. I observed that it was the same with my neighbors. In fine, those who provided the most martin boxes, had the greatest number of martins. So I believe that the sect which builds the most meeting houses in growing communities like ours will attract and retain the largest number of our citizens." The sound common sense of Franklin has passed into a number of proverbs; but none of them is more valuable and more confirmed by daily observation than the comparison here reproduced.

THE FREEDMAN SCHOOLS.

"A PERFECT SUCCESS."

The following has reference to Dr. Marsena Stone's series of lectures, which lasted some four days at Raleigh:

"There were in attendance about one hundred colored men; and I look upon it as a perfect success. Dr. Stone is the best qualified to give theological instruction to colored people of any man that I ever saw make the attempt. It would be a great point gained, if his services could be obtained in this department of work.

"H. M. TUPPER, Missy's Teacher.

"Raleigh, N. C."

ENCOURAGING.

In a letter of one of our teachers at the South we find the following:

"That ill-dressed Freedman student who attracted your attention when here, and who I told you was very stubborn, particularly in the surreptitious use of tobacco, and who left before the close of the term, is back again, quite well dressed, and prepared not to use tobacco! Bro. B— told him 'it was a regulation of all the schools.'"

WORKING STUDENTS.

In the annals of Madison University we find this significant item: "Aug. 20, 1851. Students construct the first 'plank walk' to the village. Cost \$802."

Year by year the students of this and other Baptist Colleges work without pay in building fences, setting out trees, repairing buildings, laying out walks, tilling ground, and improving and beautifying the College premises generally. The colored students in our Home Mission Institutes do the same. Already, with willing hearts, strong hands, and cheerful faces, they have done

work which, if paid for in cash, would have cost thousands. With a wise teacher, as the animating centre and head, and with the rule, "*All hands at it for an hour or two each day*," some of our Freedmen school properties are coming to be the very pink of order, neatness, and thrift. It is the policy of the Home Mission Board, so far as may be, to employ teachers who have this sort of managing talent, as well as a talent for imparting knowledge from books. The education of these Freedmen preachers will surely be incomplete, if they are not taught how to lead their people in building or repairing their meeting houses, and in caring for and beautifying their parsonage and church properties. As is the school they now attend, so will be the churches over which they will hereafter preside. The theological professor, by a little daily effort, may shape the architecture of the future churches and determine the skill in landscaping, and the talent for general management and good taste, and good order of the rising ministry among the Freedmen.

J. B. S.

Good Progress.—Rev. T. S. Dodge, of the Benedict Institute, Columbia, S. C., orders for his colored students, several copies of the Bible with notes, sixteen copies of Smiles's "Self Help," and six copies of Webster's "Unabridged Dictionary!" This is encouraging for a school of Freedmen which was begun with one pupil less than three years ago, and which has come to number nearly one hundred and fifty pupils.

THE FREEDMEN SINGERS.

"How did Bro. Tupper's Freedmen Singers do at your place?" we asked of a New England pastor.

"O admirably!" was his reply. "And if the people had only known beforehand how well they do sing, he would have had four times the audience that he did."

A GOOD TESTIMONY.

BRO. SIMMONS.—I attended the Convention of Colored Baptists. A more earnest body of Christian men I never saw. I heard some of their ministers; even with their great want of learning, they convince their hearers that they have been with Jesus.

When I told them that I would teach them, if they would form a class and study the Bible, their joy was very great. Eighteen joined the class, ten of them ministers.

N. BOWEN.

Hendersonville, N. C.

NOTE.—The writer of the above is a Southern Baptist minister. May God bless him abundantly.

A FREEDMAN STUDENT TELLS HIS OWN STORY.

THOUGH I shall attempt to describe the way I have been led, I am persuaded that I shall fail to do justice to the goodness the Lord has shown me.

I was born a slave, my father was a white man who had hired my mother.

My mother afterwards married a colored man, or rather by consent of both parties a union was formed. The white people did not consider the marriage relation among the colored, sacred or legal. So there was no ceremony performed. They lived together until the war, when he went into the army and very soon died. They had

raised a large family of children of whom five are living. They were quite small when the war closed; the oldest being about fourteen years old, and the youngest about seven. When the law was passed that

ALL THE SLAVES SHOULD BE FREE

of course my owner had to acknowledge the freedom of my mother and her family. I had ran away about two years before, but frequently came back to see mother. When this law was passed my owner told my mother that she could take her family and go and provide for herself. Nothing was given to her; I then had to take the care of the family upon myself. I began to go from place to place trying to find a home for them which was not very easy to do; for there was a great deal of prejudice against the colored people. At last, after many days searching, I found a good man who let us move into a house that was on his land. I had to work very hard to provide for the family, for I had to support them by my daily labor. My mother would wash or do any kind of work that she could get in the neighborhood. She was not very healthy and could not get about very well. There was but one of my brothers that was old enough to help me, and he could do but little. Many a time we had not more than one meal of victuals in the house. Wages were low and provisions high. We kept striving until we got out of that strait. It seemed that the

HAND OF THE LORD

was with us and provided for us; although I could not then call him my Saviour, for I had not yet given myself to him, I feel now that if any one ever had a reason to be thankful to the Lord for his loving kindness it was myself.

I was raised with but very little knowledge of God, and the little that I knew of him led me rather to fear than to love him. I cherished that fear until I began to act for myself and to be engaged in worldly pleasures, and then I was left in a terrible condition of soul as I now look upon it. In the year 1866 the cholera was raging. I began to view myself before God as

A VERY GREAT SINNER.

I made an effort to turn to him but being ignorant of the truth I finally gave it up; but never gave up the thought; though I kept putting it off from time to time thinking all the while that I would begin again very soon and would be successful. But in waiting for a good time to begin, four years passed and then I discovered that I was playing with my soul, and my heart was becoming harder against the truth. About that time the colored Baptists commenced a protracted meeting. I came to the conclusion that if I let this opportunity pass I surely could never think enough of religion to take it up again. So I determined to begin and never to give it up until I found the Saviour. And I was determined that nothing in the world should give me any comfort until I found Jesus. For it was the comforts and things of the world which turned me aside every time I attempted to seek him. My greatest trouble was the fear that I would give it up and be lost; but thanks be to God he enabled me to hold on until I trust I found him;

and I feel that his strong arm has been keeping me ever since.

When I was converted I had not the least idea of being

CALLED TO PREACH THE GOSPEL.

but I had a strong desire that all should know and love the Lord; and to know more about him myself. But I never thought that I had religion enough to become a preacher. Gradually the responsibility of the work crept into my mind and I began to think of it, and as I loved to read the word of God I had a great desire to teach in the Sabbath school.

But to preach!—I was ashamed to mention that—for I thought that my associates would laugh and say, "You are trying to tie yourself up to be a preacher."

As I thought about preaching my chief anxiety was, how to become prepared for the work. I had never heard of any such schools as this one; and I knew that I was not prepared. The more I studied the more I felt the responsibility of the work.

When I had been thinking the matter over earnestly for some time, one of the students of this school came through that region lecturing and scattering circulars for this school. He preached and lectured in our church. When he came to be in town the Sabbath he was there and heard him speak of this school and the opportunities it afforded. I thought in a moment "there is my chance." I said nothing about it to any one, but returned home to where I was employed, about ten miles in the country. I studied and prayed over the matter about three weeks before I spoke to any one about it, and then I told my pastor that I had something to ask him and wanted his advice, and, if he did not approve of it, I wished him to say nothing about it to any one.

I told him that I had nearly a hundred dollars, and had got into the notion of going to that school in Nashville. I had thought it would be better for me to wait a year longer, but I feared that if I did something might hinder me. He was surprised, and said, "if I had the money I would freely give it to you more than you might go at once." I had in hand about sixty dollars, and Mr. G—— owed me forty dollars for labor. He could not pay me then without making a very great sacrifice of some of his stock. He said he was going to sell his grain very soon and he would then pay me. We agreed that I should go to Nashville and that he would pay the money. I gave his note to the constable to collect; and got ready to start to Nashville.

When I had bought me some clothes and settled some little debts that I owed, I found that I had only money enough to take me there. But I was determined to go.

I HAD NO MONEY

to buy anything on the way to east. I had a few biscuits, of which I allowed myself one a day. It was a severe trial to my faith, I had never been so tried before. As I travelled on the nearer I came to Nashville the greater became my doubts and fears. It was on Friday

night I ate my last biscuit. I thought that I must trust to God and wait with patience and see what way he would provide. It was late in the night when I arrived in Nashville, I knew no one there. But a kind-hearted man whom I met at the depot offered to take me where I desired to go. I told him my circumstances and he got a little boy to take me to where I could stay through the night. He promised to be there himself soon and see that I was taken care of. But he had a family to take to some part of the city and I expect he forgot all about me, for he did not return. After waiting about an hour I stated my case to the proprietor: he let me stay. I told him that I did not want anything to eat and I would pay for my lodging when I got the money. The charge was fifty cents.

But

MY GREATEST TROUBLE

as I thought was yet to come; and that was whether I would be received at the school or not; for I felt if I was not, I would suffer with hunger before I could get work to earn money to get something to eat. I prayed for the Lord to give me favor in their sight. The next morning I went to the school, not knowing what reception I would meet with there. They kindly received me and gave me a breakfast which was gladly accepted, for I had eaten nothing for three days except the few biscuits which I brought with me. I felt like thanking God in my heart and said to myself, surely God has some people here!

I stated my case to Mr. Phillips and told him that I had some money due to me, but had none at present, and wanted to know if there was any possibility for me to enter school, that I might be prepared for the work to which I felt that I had been called. He said that he would do what he could; and that their principle was "that the students should do all they could and we, if possible, will do the rest;" so that poverty alone should not keep one from being prepared for the work of the Lord. Thus I was admitted, Oct. 28th, 1871.

Shortly afterwards I received a letter from the man to whom I gave the note to collect, saying that he had to sue Mr. G., and that Mr. G. was trying to get witnesses to prove that he did not owe me anything!! He finally

SUCCEEDED IN DEFAUDING ME

out of my wages. That made my chance for education look dark, and I saw no way out. But I put my trust in God, and he has, notwithstanding all my unworthiness, supplied all my necessities thus far in the most wonderful manner. I now see no way how I can continue in school; but I have put my trust in the Lord, and now, though the way looks so dark, I believe the Lord will provide. I believe I have given myself to him, and surrendered all the earthly idols to him; they that have appeared so dear to me, are given up for his sake. And I rejoice in thought that nothing in this world gives me so much pleasure as to see the cause of my blessed Master extending, and to hear of souls being saved. I long to see the time when I and many more shall be prepared for this great work. We need many, very many preachers raised up among

our people, to lead them out of degradation and shame.

Shortly after I received the letter that stated my disappointment about my money, I received another letter that brought the sad news that

MOTHER WAS DEAD.

She was sick when I left home, and instead of getting better, as I hoped, she became worse and died. And worse than all, I know not whether she had any hope in the Saviour or not. If she had, she must have obtained it very late in her sickness. But I fear very much that such was not the case.

My trials seemed to come upon me all at once; my burden was very heavy to hold up. But thanks be to God, who gave me strength to overcome. O that I could love him more and had strength to show the world the fullness that I believe is in him.

NOTE.—The above sketch providentially came to the Rooms. It was not sent for publication. Rev. D. W. Phillips says:—

"You see the sort of materials we have here to work upon. There is very considerable of the same sort scattered over these regions. We have got hold of much of it. But there is very much more on the plantations and in the cities as yet unreached by us. I have now no means of reaching these choice young men, and they know not what we are doing. They read no papers, and there are no papers circulating that would help the colored man. The Pedo-Baptists are wide awake. They are expending, close by my school-door, about \$100,000; and I heard yesterday that they are going to canvass the whole State of Tennessee for students. They are earnestly taking hold of the work which God has given the Baptists to do."

"HILL TRIBES" ON THE HOME MISSION FIELD.

"Who will carry the Gospel to the hill tribes?" comes with thrilling paths from our foreign mission stations in Burmah and Assam. "The hill tribes are not deluded with such senseless superstitions, are not sunk in such low vices as the people of the plains. They have more strength of nerve, more bone and sinew, more vigor of mind, and are more a people seemingly prepared of the Lord for the reception of simple Gospel truths." These appeals should certainly be met by a prompt response, for they are a "Macedonian cry."

And there are "hill tribes" (to continue the figure) in our Home Mission field, who are crying for laborers to come to them with the bread of life. Souls are perishing. The Sabbath is being given to pleasures and business. The few sheep are widely scattered over the mountains without shepherds; the few sanctuaries are being closed, and left to decay.

Why is this? It cannot be because of the lack of men who have essayed to consecrate themselves to the work of preaching the Gospel; who have said by their acceptance of ordination vows,—"Woe is me, if I preach not the Gospel." But, alas! many thousands of those whose names count on our ministerial registers, cannot be found as identified with any work for their Master; while only here and there are those who, at long intervals,

go to the self-sacrificing, but blessed work among the hill people. The valleys are more easily tilled; they offer more present social gratification and larger pecuniary reward. It may be very delightful to go upon the hills for a summer's recreation; but, ah! the labor there is too rugged, too barren of honors, or the great world's applause.

Yet some of this "hill country" destitution has reached the hearts of here and there a laborer, who with zeal and consecration have given the plains to their brethren, while they have turned to climb the hills, and seek the scattered disciples, to restore the deserted temples, and build new altars of worship.

SOME RESULTS.

Two or three years since, a young Christian brother, well established in business in a town on the border of one of these spiritually destitute regions, felt his heart move toward those who were living without Gospel privileges. He heard and obeyed the call of the Master, "to leave all and follow" Him. He visited one of the most important centers of a large region of farming, lumbering, etc. He found there what had been a good Baptist meeting-house, but the membership had been greatly reduced by removals and other causes, and the scattered few remaining so disheartened and indifferent, that the house had been closed for a long time. Even a deacon, found, refused to open it for preaching, saying it would be of no use. He at length gave the key to the young brother, telling him that he could do as he pleased.

With the spirit of Nehemiah of old, he set himself to repairing the sanctuary. With his own hands he put it in a comfortable condition for a congregation, and then went out into the highways and fields, saying, "Come, let us up into the house of the Lord." An appointment was made for a service, and a few came to hear what the stranger had to say. Another appointment made, more came to hear, and it was evident that the Holy Spirit was at work in the hearts. Soon backsliders were returning with confessions of their sins, and sinners were inquiring what they must do to be saved.

Application was made to the Home Mission Society for help to build up this waste place in Zion. The request was granted; the brother was ordained to the Gospel ministry, and now a living efficient church is gathered there, which will soon be entirely self-supporting, and a steady beacon light is burning on that watch-tower. The brother, too, has found that in leaving all for Christ, his temporal needs have been fully supplied, and that he already has a hundred-fold in harvest of good that is waving about him.

SUNDAY SHEEP.

The successes achieved on one field made the young missionary's heart yearn for the regions beyond, if haply he might carry thither also, the light of life. So, in the heart of winter, he set out for a wicked, God-forsaken neighborhood farther on in "the hills." He called on a few families, conversing and praying with them,

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and left an appointment for preaching on a future day. The day came, but the snow was so deep, that no team could get through. But nothing daunted, the brother started on foot, and God helped him through the drifts. As he neared the house appointed, he saw a child standing as sentinel at a little distance, who upon seeing him cried out, "There he comes! there he comes!" He found a large number gathered to hear. The Holy Spirit accompanied the truth spoken; a revival commenced; stout-hearted sinners were bowed before God.

The work progressed. The whole region was pervaded by its influence, and a few months witnessed an entire change in that community. The people were "clothed and in their right mind, sitting at the feet of Jesus."

The following summer, a drover went to that neighborhood, as he had heretofore done, on Sunday, to buy sheep and lambs for the city market. Stopping at the house of the principal man, as he had before, he said to him, "I have come for some sheep, let's go and look at them." The owner replied, "My sheep are Sunday sheep; they have learned to keep the Sabbath, and are quiet in the fields. I sell no more sheep on Sundays, nor attend to any other business. Come to-morrow, and I will talk with you about the sheep."

Who will go to our Home Mission "hill country," and reap the perishing harvests.

PENCIL

DISTRICT SECRETARIES.

FOR NEW ENGLAND.—Rev. A. P. Mason, D. D., 50 Washington Street, Boston, Mass.

PENNSYLVANIA, MARYLAND, AND DISTRICT OF COLUMBIA.—Rev. Thos. Swain, D.D., 530 Arch Street, Philadelphia, Pa.

OHIO AND WEST VIRGINIA.—Rev. S. B. Page, D.D., Cleveland, Ohio.

NEW JERSEY AND DELAWARE.—Rev. H. V. Jones, New Brunswick, N. J.

General Missionaries of Co-operating States.

NEW YORK.—Rev. M. G. Clarke, 150 Nassau Street, N. Y. City.

MICHIGAN.—Rev. A. E. Mather, Detroit, Mich.

ILLINOIS.—Rev. I. N. Hobart, 408 Wabash Ave., Chicago, Ill.

WISCONSIN.—Rev. Joel W. Fish, Fox Lake, Wis.

MINNESOTA.—Rev. Armory Gale, Minneapolis, Minn.

NEBRASKA.—Rev. J. N. Webb, Fremont, Neb.

CALIFORNIA.—Rev. C. B. Post, Oakland, Cal.

EAST GERMAN CONFERENCE.—Rev. E. J. Deckman, 480 Hickory Street, Buffalo, N. Y.

WEST GERMAN CONFERENCE.—Rev. J. C. Haselbun, St. Louis Mo.

DAKOTA.—Rev. Geo. W. Freeman, Vermillion, Dakota.

AFRAID!!

Some people seem to be afraid to make their wills. They OUGHT to be afraid NOT to do it. That God will require us to give account of our stewardship as it relates to PROPERTY, there can be no doubt. The Bible is plain and positive on this subject.

Form of a Bequest to the Society.

"I give and bequeath to the American Baptist Home Mission Society, formed in New York, in the year eighteen hundred and thirty-two, the sum of ——— dollars for the general purposes of said Society."

For Church Edifice Fund, say:

"I give and devise to the American Baptist Home Mission Society, ——— dollars, for the Church Edifice Fund of said Society."

For Freedmen's Fund, say:

"I give and bequeath to the American Baptist Home Mission Society, ——— dollars, for the Freedmen's Fund of said Society."

Form of a Bequest of Real Estate.

"I also give, bequeath, and devise to the American Baptist Home Mission Society, one certain lot of land, with the building thereon standing (here describe the premises; be particular), to be held and possessed by the said Society, their successors and assigns forever (if for Church Edifice Fund or Freedmen's Fund, say so), for the purposes specified in the Act of Incorporation."

Three witnesses should state: "We witness to this instrument, consisting of one sheet (or two), as the last will and testament of ———, by his (or her) request, in his (or her) presence, and in presence of each other."

Remember to use the word "Baptist," and to write "Mission" instead of "Missionary."

HOME MISSION HERALD.

TERMS:

All payments are required strictly in advance.

Single subscriptions, per year..... 30 cts.

In packages of two copies, or more, to one address, each, per year..... 15 cts.

Subscriptions may commence with any month.

All subscriptions will stop at expiration unless renewed, and renewal should therefore be made at least one month previous to expiration.

Articles for publication and all orders and remittances should be addressed to "HOME MISSION HERALD, 150 Nassau St., New York City," giving, in full, the address (Post Office, County and State) to whom the paper should be sent, and whether by mail or otherwise.

POSTAGE ON THE HOME MISSION HERALD.

The same to all parts of the United States.

In all cases payable in advance, quarterly or yearly, at the office where received.

HOME MISSION RECEIPTS.

FOR AUGUST, 1873.

ONTARIO.—Logan, Henry Stephan 9.50. Carrick, German Ch. 44.61. Tavistock, J. Poehlman 5. Newstadt, German Ch. 26.31. Berlin, J. O. Fleishauer 4. Hanover, J. Stieling 5; H. Stephan 2. Sale of gold 14.17.—\$110.20.

MAINE.—Thomaston Ch. 53.85.....\$53.85.

NEW HAMPSHIRE.—Exeter, S. Perham 5. Newton, Friend 5.—\$10.

Freedmen's Fund.—Concord, 1st Ch. 97.85.—\$97.85.

VERMONT.—North Springfield Ch. 40. West Wardsboro' Ch. 13. Montgomery, Rev. J. D. Rossier 5.—\$53.

MASSACHUSETTS.—Boston, Friend 4; Clarendon St. Ch. 51.19. Mansfield, Rev. John Blain 35. Princeton, Legacy of Lucretia Evelyn, per A. H. Goddard, Ex. 700. Pittsfield Ch. 75. North Adams Ch. 75. South Adams Ch. 20. North Oxford Ch. 20. New Bedford, Fem. Miss. Soc. of William St. Ch. 51. Webster, Mrs. Nelson Wheeler 75. So. Harwich, a Friend 1. Brookline Ch. 678.43. New Bedford Ch. 21. South Abington, Bequest of David Gurney in full, 720.—\$2,003.63.

Freedmen's Fund.—Hyde Park, an aged disciple, per Rev. I. H. Gilbert, 2. Danvers, a lady 55. Salem, C. H. Price 10; R. C. Mills 5; T. Doyle 5; Cash 1. Woodville, Mrs. Wakefield 5.—\$53.

Church Edifice Fund.—Middleboro' M. Ch. 20.—\$2,000.00.

RHODE ISLAND.—Freedmen's Fund.—Providence, G. D. Wilcox 30. Pawtucket, Mrs. B. A. Benedict 10.—\$40.

CONNECTICUT.—Willington, G. Peck & wife 3. Eastford Ch. 11. New Haven, German Ch. 31.50.—44.95.

Freedmen's Fund.—Stamford, J. B. Hoyt 500. Fair Haven, Grand St. S. Sch. 12.50.—\$512.50.—\$507.75.

NEW YORK.—New York City, Mrs. A. Shephardson 50; H. S. Bradford 25. Brooklyn, Legacy of Francis Mason, bal. 1,975.07. Rochester, Mrs. James Edmunds 5. Mayville, S. Sch. 21.31. North Harmony Ch. 3. Hornellsville Ch. 25. Genesee Assn. 20. Ellicsville Ch. 6.30. Rochester, A. Schroeder 5. Buffalo, 1st German Ch. 5. Williamsville, Mrs. Harriet M. Hutchinson 1,000; Amherst Ch. 28.05. Westfield, S. Parker 200. Naples Ch. 3.02. Breesport Ch. 9.25. Elizabethtown Ch. 10. Harmony Assn. 23. Croton, Mrs. Mary Dakis 35. East Pembroke 8. School 13. Campbell and Bath Ch. 3.75; S. Sch. 4.95. Campbell Branch Ch. 4. Tarrytown Ch. 200. Mumford Ch. 25.50.—\$2,738.40.

Freedmen's Fund.—New York City, a Friend 10. Brooklyn, a Friend, per J. M. Whitehead 50; James R. Simmons 50; R. T. R. 5; Wm. Hagar 20. Salisbury Ch. 75.31. Amsterdam Ch. 31.41. Franklin Assn. 6. Harmony Assn. 5.—\$523.73.

Church Edifice Fund.—Brooklyn, R. T. R. 5.—\$2,936.12.

New Jersey.—Fort Monmouth Ch. 60. Bridgeton 1st Ch. 20. Holmdel Ch. in part 75.00. Freehold Ch. bal. 22.50. Stockton, Berout Ch. 7. Westfield Ch. 80.50. Moorestown Ch. 19.33. Springfield, Halsey Hastings, a little boy, 50 cts.—\$196.68.

PENNSYLVANIA.—Philadelphia, Broad St. Ch. 187.51; Memorial Ch. bal. 28. Pittsburg, 4th Ave. Ch. 51. Allentown City, Sandusky St. Ch. bal. 35. Goshen Ch. bal. 14.05; Rev. L. Meninger & Clinton Ch. 17.07. Harrisburg, Mrs. S. D. Young 10. Lower Providence Ch. 41.35. Point Pleasant Ch. 31.91. Reading Ch. 66; S. Sch. 10. Union Ch. 19.50. Peter's Creek Ch. in part 20.35. Mount Moriah Ch. in part 19.35. Eastland Ch. 3.31. Bailey Creek Ch. 1.50. Middlebury Ch. 10.75; C. Hall, 1. Cherry Plats Ch. 2.18. Chatham Farmington Ch. 3.75. East Charleston Ch. 4. Tioga Ch. 2.07. Antrim Ch. 3.45. Hyde Park, 1st Eng. Ch. 17.35. Bridgeport, Leg. Miss Martha Eastburn 200. Birmingham, German Ch. 3.—\$1,135.25.

Freedmen's Fund.—Philadelphia, Broad St. Ch. 146. Pittsburg, 4th Ave. Ch. 120.—\$266.

Church Edifice Fund.—Philadelphia, Broad St. Ch. 42.—\$1,402.25.

DELAWARE.—Vernon Ch. 15.15.—\$15.15.

DISTRICT OF COLUMBIA.—Freedmen's Fund.—A friend of Maryland Seminary, 5,000.—\$5,000.

VIRGINIA.—Amsterdam, per Rev. J. P. Curran, 25.—\$25.00.

SOUTH CAROLINA.—Freedmen's Fund.—Columbia, Academy of Benedict Institute, 60.80; Calvary Ch. 79.50; V. J. Parker 4; Rev. E. M. Saunders 5.—\$149.10.

GEORGIA.—Freedmen's Fund.—Augusta, Central Ch. 210. Harmony Pub. School 35.35; Students 3; D. A. Rither 1. Elgin, Beth Bagg 5; E. Tweedy 30; Harmony Ch. 1.63; Friends 1.55. Ringgold Ch. 3.90.—\$79.10.

MICHIGAN.—Mt. Clemens Ch. 5.—\$5.

OHIO.—Warren Ch. 30; S. Sch. 10. Mt. Vernon Ch. 11.75. Mansburn Ch. 12.85. Granville, Mrs. Parsons 1. Sidney Ch. in part 2. Piqua Ch. 11. Dayton, 1st Ch. in add. 2. Jefferson Ch. 5.50. Peru Ch. 4.12. Olona Ch. 4.45. Mt. Zion Ch. 1.30. Norwalk Ch. 2.51. Zanesville, 1st Ch. J. B. Millhouse 2. Dresden, S. Adams 1. Emerald, Mrs. E. H. McNeal 1. Adamsville Ch. in part 9.85. Mt. Pleasant Assn. Coll. 14. Perryburg, Cash 1.

Freedmen's Fund.—Warren Ch. 100. Urbana, Rev. T. J. Rice 25. Cleveland, Rev. S. B. Page 12.50. Columbus, Henry H. 2; Wm. H. Mason 5. Zanesville, Rev. J. McMillen 2.—\$400.45.

Church Edifice Fund.—Granville, D. L. Davis 15; Dr. Bryant 5.—\$20.

ILLINOIS.—Austin S. Sch. 1.30. Pontiac Ch. in add. 22.50. Taylor's Grove Ch. 4. Tiskia Ch. in part 22.50. Princeton, North Prairie Ch. 4.35. Mt. Carroll Ch. 4. Marengo Ch. 30; S. Sch. 34. Brimfield Ch. 40. Wyanot, D. Spangler 1; E. D. Way 2. River Ch. 1.30. Hale, Stillman Valley Ch. 3.44. Belvidere, 1st Ch. 2.30. Dixon Ch. 3. Chicago, Church & Goodman 2.50; Cash 50. Elmhurst Ch. 2. Point Pleasant, per Rev. C. B. Seak, 50; Oak Brook Centre Ch. 10.50.—\$208.50.

Freedmen's Fund.—Lincoln Ch. 11.50.

Church Edifice Fund.—Mendota, Rev. W. M. Haigh 24.50. Kewanee, D. Hancock 10. Lincoln Ch. 9.75. Chicago, Rev. T. W. Goodspeed 10; Cash 2.—\$55.45.

WISCONSIN.—New Richmond Ch. 3. Beloit, Leg. of Asa G. Hall, Jno. N. Nelson, administrator, 100. West Salem, Daniel J. Westergaard 5.75. Clinton June, Leg. of Rev. T. J. Lane 21.80. Clinton Ch. 1. Janesville Ch. 64.51. York Twp. 2. Lake Mills Ch. 2. Jefferson, Mrs. G. W. Bird 1. Dane Assn. Coll. 2.55. Waukesha Ch. 4.50. Oniro Ch. 1.75. Oshkosh, M. Ch. 6.50. Union Ch. 15.90. Scott Ch. 2. Greenbush Ch. 3. Baraboo Ch. 10; Mrs. E. Thomas 1. Milwaukee, M. Ch. 41.25. Kilbourne City Ch. 5. Spring Prairie Ch. 4.50. Walworth Assn. Coll. 61.55.—\$222.40.

Freedmen's Fund.—Clinton S. School 17.—\$222.40.

MINNESOTA.—Van Ch. 5. St. Charles Ch. 10.30; Mrs. Hannah C. Smith 10. Southern Minn. Assn. 15. Minn. Valley Assn. 10; A. D. Cadwell 2.—\$39.60.

NEBRASKA.—Prairie Union Ch. 24.50. Ashland Ch. 21.25. Fort Harts, J. Herlin 5; Mrs. J. Herlin 55 cts.; Master A. Herlin 10. Ashland Ch. 29.50.—\$65.00.

Church Edifice Fund.—Nebraska City, Rev. J. T. Westover 1.—\$1.

IOWA.—Vinton Ch. 2.—\$2.

KANSAS.—Blue Rapids Ch. 35. Grasshopper Falls Ch. 2. Ashland and Fairview 12.50. Hiawatha, Ch. 125.13; J. S. Henry 1; M. P. Streetor 1.—\$150.13.

DAKOTA.—Southern Dakota Assn. 14. Yankton Ch. 1.15.—\$15.15.

CALIFORNIA.—Bishop Creek Ch. 5. San Francisco, Columbia Sq. Ch. 45.97. Oakland, S. B. Malon 75 cts.; Mrs. L. B. Malon 1.08; Mrs. L. F. Cogswell 20. San Jose, A. Kennor 1.75; G. Ethell 1.43; Mrs. Chapman 5.74; J. H. Sperry 1.42. Santa Clara Ch. 46.01. Red Bluff Ch. 2. Elk Grove, Ebenezer Ch. 2. Mrs. Mary Carr 1.42. Rio Vista, Brannan Island Coll. 4.50. Matilda F. Shafer 27.27; Coll. Cong. Ch. 4.31. Harrisburg, Coll. Warm Spring Sch. House 8.25; Capt. Valpy 50 cts.; A. Wynn 56 cts.; M. W. Dixon 5.00.—\$187.90.

OREGON.—Clackamas Ch. 11.68. Willamette Assn. 11.00.—\$22.68.

ENGLAND.—Freedmen's Fund.—London, J. H. Stewart 7.75. Total, \$12,007.75.

WATERS' CONCERTO PARLOR ORGANS

are the most beautiful in style and perfect in tone ever made. The CENTS STOP is the best ever placed in any Organ. It is provided with a record of ready reference, the effect of which is most charming and soul-stirring, while the IMITATION OF THE HUMAN VOICE is SUPERB.

A GREAT WATER ORGAN

Brands, E. J. will dispose of 100 PIANOS and ORGANS of first-class makers, including WATERS', of extremely low prices for cash, or part cash, and include in small monthly payments. New York, Octave first-class PIANOS, all modern improvements, for \$275 cash. Organs \$250, \$300, \$350, \$400, \$450, \$500, \$550, \$600, \$650, \$700, \$750, \$800, \$850, \$900, \$950, \$1,000, \$1,050, \$1,100, \$1,150, \$1,200, \$1,250, \$1,300, \$1,350, \$1,400, \$1,450, \$1,500, \$1,550, \$1,600, \$1,650, \$1,700, \$1,750, \$1,800, \$1,850, \$1,900, \$1,950, \$2,000, \$2,050, \$2,100, \$2,150, \$2,200, \$2,250, \$2,300, \$2,350, \$2,400, \$2,450, \$2,500, \$2,550, \$2,600, \$2,650, \$2,700, \$2,750, \$2,800, \$2,850, \$2,900, \$2,950, \$3,000, \$3,050, \$3,100, \$3,150, \$3,200, \$3,250, \$3,300, \$3,350, \$3,400, \$3,450, \$3,500, \$3,550, \$3,600, \$3,650, \$3,700, \$3,750, \$3,800, \$3,850, \$3,900, \$3,950, \$4,000, \$4,050, \$4,100, \$4,150, \$4,200, \$4,250, \$4,300, \$4,350, \$4,400, \$4,450, \$4,500, \$4,550, \$4,600, \$4,650, \$4,700, \$4,750, \$4,800, \$4,850, \$4,900, \$4,950, \$5,000, \$5,050, \$5,100, \$5,150, \$5,200, \$5,250, \$5,300, \$5,350, \$5,400, \$5,450, \$5,500, \$5,550, \$5,600, \$5,650, \$5,700, \$5,750, \$5,800, \$5,850, 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